The Hadith and The Narrators

In Simple Words

First English Edition 2020

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The Hadith and The Narrators

In Simple Words

Eng. Ahmad ElYamany

Foreword by Sheikh:

Hasan 'Abdul-Bassir 'Arafa

Translated into English Language By:

Muhammad Mustafa Al Saket

The Book's Name: The Hadith and The Narrators
In Simple Words
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DEDICATION

I do dedicate this book to my beloved Muhammad, the Messenger of Allah, *Peace, and Blessings of Allah be upon him*. I never want anything, but only want to satisfy my Lord. Besides, I do want to please the heart of the Prophet Muhammad ﷺ. O Allah, I ask You to make it a meaningful work and grant me to accompany the Prophet Muhammad ﷺ at the highest part of Paradise, Al-Firdaus. Only You are worthy of this, and You alone are to bring this to pass. O Allah, send your peace and blessings on the final Prophet Muhammad, and his kinsfolk, and his Companions, and those who follow him.

The Author

THE MESSENGER OF ALLAH ﷺ SAID

«Soon, there will come a time that a man will be reclining on his pillow, and when one of my Ahadith is narrated, he will say: The Book of Allah is (sufficient) between you and us. Whatever it states is permissible, we will take as acceptable, and whatever it sounds is forbidden, we will take as forbidden. Verily, whatever the Messenger of Allah ﷺ has forbidden is like that which Allah has forbidden [1]*.»*

The Messenger of Allah has spoken the truth

[1] As-Suyutti, Jalal Ad-Din, *Al-Jame' Al-Kabir*, mentioned by Ahmad, son of Hanbal (4/ 132 – No. 17233), son of Majah (1/ 6 – No. 12), At-Tabari (20/ 274 – No. 649), Al-Hakem (1/ 191 – No. 371), Al-Baihaqi (7/ 76 – No. 13220), narrated by **Miqdam, son of Ma'd Yakrib**.

THE FOREWORD OF SHEIKH:

HASAN 'ABDUL-BASSIR 'ARAFA

In the Name of Allah, the Entirely Compassionate, the Entirely Merciful

For the present, there is a ferocious attack on our Islamic heritage. Modernity Thoughts and radical groups still misunderstand and impugn the Sunnah of the Prophet Muhammad ﷺ. Besides, to offend the companions of the Prophet ﷺ. The Prophet ﷺ had witnessed to them with fairness. They were as the stars in the heavens. The book's contents are simple but not easy written down by *Eng.: Ahmad ElYamany*. The author had affected by his father's upbringing; I do mean that his father educated him according to the Thought of Al-Azhar Ash-Sharif[1]. His father did his best upon a pulpit of

[1] The Thought of Al-Azhar Ash-Sharif: I do mean the **Sunni Madhab**. The Sunni Madhab is a term generally applied to the large sect of Muslims, which consists of:

- Regarding Fiqh: who follows one of these authorised Madhabs:
  – Madhab of Imam **Abu Hanifah** (مذهب أبو حنيفة), Madhab of Imam **Malik** (مذهب مالك), Madhab of Imam **Ash-Shafi'i** (مذهب الشافعي), or Madhab of Imam **Ahmad son of Hanbal** (مذهب أحمد بن حنبل).

Masjid(s) for standing up for the Sunnah until his death. Now, the author does follow the example of his father. He did write down this book to explain The Study of Tradition Terminology[1] for the ordinary people, in simple words. Besides, he does show how the previous Imams of the ‘Ummah took care of The Study of Tradition Terminology. This book geared-towards an obstacle

- Regarding Creed: who follows one of these authorised Theologies:
  - **The Ash‘arism Theology** (**Ash‘ariyah**: Arabic المدرسة الأشعرية) or **The Maturidism Theology** (**Maturidiyah**: Arabic: المدرسة الماتُريدية).
- Regarding Sufism: who follows one of any authorised **Orders** or **Schools** (Tariqah: Arabic: الطريقة الصوفية) of Sufism, such:
  - Al-Ghazzaliyah (الغزّالية), Al-Qadiriyah (القادرية), Ash-Shazliyah (الشاذلية), Ar-Rifa‘iyah (الرفاعية), and so on.

[1] The Study of Tradition Terminology: (Arabic: علم مصطلح الحديث), pronounced in the Roman Transliteration: *‘Ilm Mustalah Al-Hadith*. The word Al-Hadith or Hadith means *Communication* or *Narration*. In the Islamic context, it has come to denote the record of what the Prophet Muhammad, *peace and blessings of Allah be upon him*, said, did, or tacitly approved.

against those who make a ferocious attack on the Sunnah and the heritage.

The author has chosen a complicated subject that only those who know. For his real intention, the strength of his will, and his love for the Prophet Muhammad ﷺ, Allah grants him the Knowledge of the worshippers; his words are simple but not easy. It is simple for ordinary readers, as well as healthy except ‘Ulama’[1].

The author writes down about what is *the Study of Tradition Terminology*. It discusses the Personal Status of Narrator of Tradition [2] and the Status of Tradition[3]. It is based on acceptance and rejection. Usefulness is to filter the

[1] ‘Ulama’: it is plural of ‘Alim. It means a person with vast knowledge, usually of a particular subject. But it does not quite correspond to the English word Scholar or Scientist, because these words have a specific culture in English Literature. To bring it to close the Islamic meaning, I, as a translator, do translate it into Imam or Grand Sheikh.

[2] The Personal Status of the Narrator of Tradition: (Arabic: أحوال الراوي), pronounced in the Roman Transliteration: *Ahwal Ar-Rawi*.

[3] The Status of Tradition: (Arabic: أحوال المروي), pronounced in the Roman Transliteration: *Ahwal Al-Marwi*.

Tradition's proof and leave the Weak Hadith[1], but not at all. He warns to report the Traditions with no authentication, primarily since many of these Prophetic Traditions have widely known on social media. He writes down about the Varieties of the Hadith, based on acceptance and rejection, in simple words that the target reader will take notice of it.

When I had read the book, I was surprised by its simple words. Then, I felt that the author makes me follow the reading with pleasure; I did follow it from paragraph to paragraph, and from chapter to chapter. The human mind will enjoy with *Etymology* as well as loving the Prophet Muhammad ﷺ. The words of the book escort the fact and answer the questions of the truth. So, it renews our youth’s minds and does *Etymology* to their thoughts. He does explain *The Study of Tradition Terminology*, in simple words, for ordinary people.

[1] The Weak Tradition: (Arabic: الحديث الضعيف), pronounced in the Roman

Transliteration: *Al-Hadith Ad-Da‘if*. In brief, it is an inaccurate the narration which does not qualify to be either Sound (Sahih) or Fair (Hasan), and hence cannot be used as a basis of the Islamic Creed, based on the Sunni Madhab.

This book concerns a modern writing style for researchers and a useful reference for all the Muslims. I ask Allah ﷻ to make it a meaningful work for the researchers, a guide for the confused people, and a light for the lovers.

Sheikh: Hasan ‘Abdul-Bassir ‘Arafa, G. M of the Islamic Da‘wah, The Ministry of Awqaf of Egypt in Alexandria

03/ 08/ 2019 A.D.

The Foreword of Dr:

Muhammad El-Sayed Ismael

All praise is due to Allah, and Allah's peace and blessings are upon His Messenger, Muhammad. Besides, it is upon the Messenger's family, companions, and those who follow him. Having said that, when I had read the book of the author, *Eng.: Ahmad ElYamany*, I found it an excellent introduction into Sunnah.

May Allah blesses him and rewards because he does make every effort to explain the Prophetic Traditions in simple words. O Allah, accept it in his good deeds. Amen!

Dr Muhammad El-Sayed Ismael

24/ 11/ 1440 A.H.

27/ 07/ 2019 A.D

TRANSLATOR'S NOTE:

Praise be to Allah, the Lord of the Worlds, and peace and blessings of Allah be upon the most honoured of Messengers, our master Muhammad, his kinsfolk and his companions, and those who follow them in truth until the Day of Judgement.

My vision revolves around delivering a precise understanding of the Message of Islam. For the English reader, s/he finds that *Foreignization Strategy* dominates the English translation. It is the strategy of retaining information from the source text and deliberately breaking the Target Language conventions to preserve its meaning. On the other hand, I use the footnotes to bring Islamic words or terms closer to the English culture to help the English reader. It is called *Domestication Strategy*. Thus, I did my best to re-establish the relationship between the English reader and the Islamic religion. Also, I did depend on *the Thought of Al-Azhar Ash-Sharif*, which represents the essence of the Sunni Madhab.

On this basis, I decided to translate this book entitled (Arabic: مع الحديث وأهله ببساطة, pronounced in the Roman

Transliteration: *Maξa El-Hadith Wa Ahlihi Bi-Bassatah*), translated into (*The Hadith and The Narrators, In Simple Words*). Moreover, I quoted the Qur'anic verses translation from one reference:

- **The Qur'an (English Meanings and Notes by Saheeh International)**, the Version of Al-Azhar Ash-Sharif, Islamic Research Academy, General Department For Research, Writing & Translation.

According to the Sunni Madhab, the English reader reads a genuine attempt to reformulate the Study of Tradition Terminology. Lo! We all, indeed, realise that the *Salafist Movement*[1] had misunderstood the Science of Tradition Terminology, then misrepresented it. I ask Allah to accept this book and its English translation as He pleases it.

Muhammad Mustafa Al Saket

20 July 2020

[1] The Salafist (Wahhabi) Movement is not part of the Sunni Madhab unanimously, and its doctrine is not based on looking back to the early years of the religion. In sum, this movement does not belong to Salaf (the Pious predecessors).

Preface

Praise to be Allah, the Lord of the Worlds, and peace and blessings of Allah be upon the master of the Messengers, *Muhammad*; he is the gift of mercy, grace rendered, he is like an enlightening lantern and the Messenger of Allah. O, Allah! Send Your peace and blessings upon the beloved Messenger, followers, and descendants up to the Day of Judgement.

The Study of Tradition Terminology is one of the honourable Islamic studies because it relates to the Messenger of Allah, *Muhammad, peace, and blessings of Allah be upon him*. Besides, the Keepers of Hadith[1] were Imams who took care of Tradition to spread out the teachings of the Messenger of

[1] The Keepers of Tradition: (Arabic: حُفَّاظُ الحديث), pronounced in the Roman Transliteration: *Hufazz ul-Hadith*. This term refers to one of the two views of the following:

- It is a synonym for Traditionist, representative of the Study of Tradition. The narrator of a Tradition. One learnt in the Traditions.
- It is a higher grade than the Traditionist (Arabic: المُحَدِّث), pronounced in the Roman Transliteration: *Al-Muhaddith*.

Allah for human beings. Verily, the Study of Tradition Terminology is a solemn study.

They took care of the Sunnah of the Prophet Muhammad ﷺ. So, a dishonest mistake, concerning it, is a horrible sin. We[1] adore the Messenger of Allah, so we send peace and blessings upon the Prophet Muhammad ﷺ in the daily transactions permanently. Besides, anybody can misuse the Egyptian's adoration to redirect Sayings of the Prophet ﷺ towards anybody's dark purpose. On the contrary, many Egyptian people make fair use of the Sayings of the Prophet of Allah ﷺ. So, misusing leads to mixing between a Rejected Tradition and Acceptable Tradition. The reason is that some users of social media who use the Qur'an and the Traditions (Hadith) according to their dark purpose. The devil can cite Scripture for his

[1] We: the author means the Egyptian people. The Egyptian people are in love with the Prophet Muhammad ﷺ, so anybody if a person says: (the Messenger of Allah said so and so), they will reply: (the Messenger of Allah has spoken the Truth), even though the Saying of the Messenger of Allah is not valid. This matter, indeed, what happens every day in our country, Egypt.

purpose[1]. Their mission lies within more likes and more shares on social media.

This group of people[2] share more of incorrect traditions to deceive the reader! If the readers read the wrong sayings, they will be like all is fish that comes to the net. The reader thinks, or believes to be rewarded by Allah if shares! Lo! A lot of ignorant

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[1] The devil can cite Scripture for his purpose.

An evil soul producing holy witness.

Is like a villain a smiling cheek,

A goodly apple rotten at the heart.

O, what a goodly outside falsehood hath!

- Quote by: *William Shakespeare*, The Merchant Venice –

[2] This group of people: the author refers to the Modernity Thoughts and Islamist Movements such as Muslims Brotherhood (Arabic: الإخوان المسلمون), Salafist Movement/ Wahhabi Movement (Arabic: السلفية الوهابية), the Islamic Group (Arabic: الجماعة الإسلامية), ISIS (Arabic: داعش), and so on.

These are NOT within the Sunni Madhab at all, but these movements commonly used interchangeably with the terms political Islam. According to the Religion of Islam, there is no Political Islam, Islamic Movements, or anything like that at all.

and naïve people believe that. Besides, social media has become a dishonest tool against them.

Grand Sheikhs of Al-Azhar Ash-Sharif are doing their best to spread out the message of Islam. Also, they stand up for teaching the right scientific methodology of the Sunni Madhab. Indeed, a group of ordinary people did not have the luck to learn the Sunni Madhab's proper scientific methods. Besides, another group of ordinary people did not have the chance to learn the Arabic language, through which a person understands the terminology of the Islamic sciences. The third group of ordinary people also took care of headlines on knowing the false Tradition without details.

So, after Istikharah Prayer, I wrote this book to help the third group of ordinary people. Also, I did streamline the Tradition Terminology. It would help the people to know the false Tradition and the Sound Tradition. Besides, it would help the people to how to identify the Tradition concerning ethics and morality.

By this book, I stand up for the Sunnah of the Prophet Muhammad ﷺ. Also, I stand up for the companions of the

Prophet ﷺ and the narrators like Imam Al-Bukhari. I did that after the permission of some of the Sheikhs of Al-Azhar.

I dedicate this book to my beloved Muhammad, the Messenger of Allah, *Peace, and Blessings of Allah be upon him*. I never want anything, but only want to satisfy my Lord. Besides, I do want to please the heart of the Prophet Muhammad ﷺ. O Allah, I ask You to make it a meaningful work and grant me to accompany the Prophet Muhammad ﷺ at the highest part of Paradise, Al-Firdaus. Only You are worthy of this, and You alone are to bring this to pass. O Allah, send your peace and blessings on the final Prophet Muhammad, and his family, and his Companions, and those who follow him.

Eng.: Ahmad ElYamany

26th Ramadan 1440 AH (31st May 2019)

Alexandria

Email: yamanyahmed@gmail.com

The Prophetic Hadith

and Its Terms

This book deals with the Terms of the Prophetic Tradition, which should be known for a Muslim. Also, this book helps a Muslim the right way to understand the Prophetic Tradition.

What is Sunnah? How did it get to us?

Sunnah is all that has been said, done, or approved by the Messenger Muhammad ﷺ.

For **Approval**, it means that the Messenger ﷺ has approved a saying, practice, or Attribute, then he did not deny that. It is proof that saying or training is permissible.

An illustrative example of **Approval**:

It has been narrated on the authority of 'Abdullah, son of Mughaffal, who said I found a bag containing fat on the day of the Battle of Khaybar. I caught hold of it and said: «*I will not give anything today from it to anybody*. » Then I turned around

and saw that the Messenger of Allah ﷺ was smiling (at my words).[1]

The proof of the permission was the smiling of the Messenger of Allah ﷺ without disapproval. It refers to **Approval** is one of the types of Legislation in the religion of Islam.

For **Attribute**, it is about Messenger's manners such as open-handedness and the Messenger's body.

An illustrative example of **Attribute**:

Anas, son of Malik, said:

The Messenger of Allah ﷺ was neither coarse nor a curser nor a reveller.[2]

These are all types of Sunnah that come to us. Some of the Companions of the Messenger of Allah ﷺ saw them, and others heard them. The first group of them narrated Sunnah by heart, and the second told Sunnah by Writing Down.

[1] Sahih Muslim, The Book of Jihad and Expedition, Chapter: Permissibility of Eating Food Seized as Booty in Dar Al-Harb.

[2] Sahih Al-Bukhari, The Book of Good Manners and Form, Chapter: Reviling A Muslim Is Deviant Behaviour.

Lo! Verily, the number of the Companions of the Messenger of Allah ﷺ was 114 thousand Companions. These were the people who embraced Islam, saw the Messenger of Allah ﷺ, and accompanied him, even for a short time. But the number of Companions, those narrated the Tradition, was 1700 Companions only, of whom 1000 persons did not recount except only one Tradition. Most of the Companion who told Tradition was Abu Hurairah رضي الله عنه. The second was 'Abdullah, son of 'Umar رضي الله عنهما. The third was Anas, son of Malik رضي الله عنه and 'Aishah رضي الله عنها. The Companions relied on to narrate Sunnah by the heart more than Writing Down.

An illustrative example of **Writing Down**:

'Abdullah, son of 'Amr, son of Al-'As, was writing down everything the Messenger of Allah ﷺ said, while the people of Quraysh rejected it. Then, he mentioned it to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said: «*Write down! I swear by Allah that only right comes out from the mine*. »[1].

[1] Sunnan Abu Daoud, The Book of Knowledge, Chapter: Writing Down Knowledge.

Hence, the Messenger of Allah ﷺ permitted to him for Writing down. So, 'Abdullah, son of 'Amr, son of Al-'As, was the author of The Truthful Script[1]. The first known document of the Hadith compilation recorded about one thousand of the Messenger's narrations. The Messenger of Allah ﷺ indeed ordered the Muslims to inform the Message of Islam generally on the day of Farewell Pilgrimage[2]. He said: «*It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience*. »[3].

An illustrative example of **Knowing by Heart**:

Abu Hurairah ﷺ was the Keeper of the Hadith. So, he was said about him by Imam Ash-Shafi'i: «*Abu Hurairah was the*

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[1] (Arabic: الصحيفة الصادقة), pronounced in the Roman Transliteration:

Al-Sahifah Al-Sadiqah.

[2] (Arabic: حجة الوداع), pronounced in the Roman Transliteration:

Hijjat al-Wada'.

[3] Sahih Al-Bukhari, The Book of Knowledge, Chapter: The Statement of the Prophet: (It is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source).

Keeper of the Hadith of his time. »[1]. Also, it was narrated by Al-Walid, son of Abdul-Rahman that Son of 'Umar said to Abu Hurairah:

«*You used to stick to the Messenger of Allah ﷺ most out of all of us. You used to memorise his Tradition out of us.* ».

Status of the Prophetic Sunnah

The Prophetic Sunnah makes clear the Glorious Qur'an. Consequently, the Law of Islam[2] never is practised without the Prophetic Sunnah. For example, we, as Muslims, did not know how to perform the Prayers from the Glorious Qur'an, but we learnt how to perform the Prayers from the Prophetic Sunnah. It was the guidance for us. The Muslims always say: *The Messenger of Allah ﷺ has spoken the truth*. Allah said in the

[1] Ash-Shafi'i, Muhammad Idris. Ar-Risalah (The Message).

[2] The Islamic Shari'ah.

Qur'anic verse: ﴿*Nor does he speak from (his own) inclination*۝ *It is not but a revelation revealed*۝﴾[1] [Surah An-Najm: 3, 4].

Also, note that the Messenger of Allah ﷺ guided us to be wary because some people would deny the Prophetic Sunnah. God save us from them. The Prophet ﷺ said: «*Let me not find one of you reclining on his couch when he hears something concerning me which I have commanded or forbidden and saying: We do not know. What we found in the Book of Allah; we have followed*. »[2].

During the time of the Prophet ﷺ, Sunnah was preserved by the Companions ﵃. But meanwhile, Writing Down began in the time of the Prophet Muhammad ﷺ. It is not what Modernity Thoughts say that the Sunnah was not written down in the Prophet's time ﷺ. Modernists propagate that the Sunnah was written down after the Messenger's death. On the contrary, the Companions were given an order by the Messenger of Allah ﷺ

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[1] The Qur'an (English Meanings and Notes by Saheeh International), Al-Azhar Ash-Sharif, Islamic Research Academy, General Department For Research, Writing & Translation.

[2] Sunnan Abu Daoud, The Book of Model Behaviour of the Prophet (Kitab As-Sunnah), Chapter: Adherence To The Sunnah.

not to write down the Sunnah for a short time. It was that about the Companions mixed between the Qur'anic verses and the Sunnah. Then, the Messenger ﷺ permitted to write down the Sunnah during his life.

Abu Hurairah, indeed, used to memorise the Tradition out of all the Companions. So, claims of the sceptics are worthless; all his Hadith's narrations were evidence-based by the Companions of the Prophet Muhammad ﷺ. Besides, they testified that he used to memorise the Tradition out of them.

We should also know that scepticism about the Sunnah is the first step that leads to doubt about the Glorious Qur'an. Sceptics subsequently would suspect about Islam's religion, the other beliefs, and then suspect about Allah's Existence ﷻ.

Verily, Allah ﷻ is the Guardian of the Sunnah as the Glorious Qur'an; the Sunnah makes clear the Qur'an. Recite the Qur'anic verse: ﴿*[We sent them] with clear proofs and written ordinances. And We revealed to you the message [i.e., the Qur'an] that you may make clear to the people what was sent*

down to them and that they might give thought﴾[1] [Surat An-Nahl: 44]. These clear proofs and writings will remain until the end of the world. There is no rational proof to claim that clear interpretations are only for the Prophetic time. And consequently, «*The Imams of Muslims had an understanding that they should know by heart everything from the Messenger of Allah ﷺ. Lo! Verily, they did, fulfilled the trust, and narrated the Tradition (s) from the Prophet ﷺ.* »[2].

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[1] The Qur'an (English Meanings and Notes by Saheeh International), Al-Azhar Ash-Sharif, Islamic Research Academy, General Department For Research, Writing & Translation.

[2] Ad-Damishqi, Son of Kathir. Al-Ba'ith Al-Hathith – Interpretations on the Tradition Science, well researched work on the narration and its rules, by Ahmad Muhammad Shaker.

The Beginning of the History of Hadith

After the Prophet's death, in 11 A.H., Abu Hurairah began to narrate the Tradition of the Prophet of Allah ﷺ, at the Honourable Masjid of the Prophet, from the Fajr Prayer[1] to the 'Isha' Prayer[2].

In the time of ‘Umar, son of Al-Khattab ؓ (13: 23 A.H.), prevented the Companions to leave the Madinah. It was about teaching the Muslims what they had.

On the other hand, in the time of ‘Uthman, son of ‘Affan ؓ (24: 35 A.H.), many afflictions appeared. For the time of ‘Ali, son of Abi Talib ؓ, the sect of Khawarij appeared. This sect of Muslims was the first stray sect, then Shia. Khawarij said many untruth Hadith(s)[3] to persuade their followers to do what they wanted. So, it became in dire need of **Writing Down** the Sunnah.

[1] The Dawn Prayer.

[2] The Evening Prayer.

[3] Invented Traditions.

The Beginning of Writing Down

For the time of ‘Umar, son of ‘Abdel-‘Aziz, he recognised that the Muslims ‘Ummah became in dire need of **Writing Down** the Hadith(s). So, he gave an order for collecting the Hadith(s) and then writing down. Following that, the first School of the Tradition was established by Imam Malik, son of Anas ﷺ.

The previous is known as **Riwayah**[1]. Riwayah concerns with **The Text of a Tradition**, how it had been reported or narrated to us. In addition to how a diacritic should pronounce it.

There is also another type is known as **Dirayah**[2]. Dirayah concerns with **The Knowledge of a Tradition**, if it is **Sound**, **Good**, or **Weak**, and so on. This type is known as **The Study of Tradition Terminology**. It concerns the Narrator’s Status and the status of the Hadith, based on acceptance and rejection.

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[1] Riwayah (Arabic: علم الرواية). In English, it means ***Transmission of Traditions***, or ***Narrating***.

[2] Dirayah (Arabic: علم الدراية). In English, it means ***Knowledge/ The Study of Tradition Terminology***.

The Study of the Tradition Text was grown before the establishment of The Study of Tradition Terminology. Well, the reasons for the establishment of The Study of Tradition Terminology were as following:

- After the Prophet's death, not fearlessly nor falsehood, the Companions narrated the Hadith; there were persons with an honourable record. Lo! Verily, Allah, *Glorified and Exalted be He*, praised them in the Glorious Qur'an, and promised them Paradise. They were a lot, so if one forgot a word or a Hadith letter, another would remember to write down the correct Text of a Tradition.

- In this context, Muhammad, son of Sirin, said: «*They would not ask about the Sanad of Narration*[1]*, and the affliction occurred, they said: Name for us your men*[2]*. So, Ahl us-Sunnah would be regarded, and their Hadith were then taken.*

[1] Sanad of Narration, in English, means ***Chain of Narration***.

[2] Men: refers to the Narrators.

And Ahl ul-Bid‘ah[1] *would be regarded, and their Hadith were not taken.* »[2].

- Abu Muhammad Ar-Ramahurmuzi[3] was the first one who wrote about this field[4]. And then Abu Muhammad An-Naisapuri[5] was the second one, then other scholars followed them.

At a later time, The Study of Tradition Terminology was divided into several departments, more than twenty. All of these departments aimed to determine all sayings that were belonged to the Messenger Muhammad ﷺ. Besides, they were aimed to determine whether the expression was Acceptable or not. Also,

[1] A novelty or innovation in religion; heresy. Bid‘ah is what the people invent in religion and it is not related by the principles of Islamic Jurisprudence.

[2] Al-Hajjaj, Muslim. Introduction of Sahih Muslim.

[3] Abu Muhammad Al-Hasan, son of Abdul-Rahman, son of Khalid Ar-Ramahurmuzi, (265 AH: 360 AH), was a Hadith specialist and author who wrote one of the first comprehensive books compiled in *The Study of Tradition Terminology*, pronounced in the Roman Transliteration:

Al-Muhaddith Al-Fasil Bayna Ar-Rawi Wa Al-Wa‘i.

[4] The Study of Tradition Terminology.

[5] Abu 'Abdullah Muhammad, son of 'Abdullah Al-Hakam An-Naisapuri, (321 AH: 405 AH), was a Persian Sunni scholar and the leading traditionist of his age, referred to as the Imam Al-Muhaddithin.

they sought to select all the Invented Traditions, which was not said by the Prophet of Allah ﷺ. A lot of the meanings of the Invented Traditions were correct.

On the contrary, they were not told by the Messenger of Allah at all. For example, «*Seek Knowledge, even if you must go to China*. »[1]. The meaning of the expression is correct, but it is not a Hadith. In other words, the Prophet of Allah did not say it at all. Lo! Verily, all the Narrations became very well-known. It means that any word belonged to the Messenger ﷺ, it is effortless to know its source, who said, and its grade.

One of these departments of *The Study of Tradition Terminology* is *Knowledge of Men*[2]. It studies the status of the Narrators regarding the grade of truth, honesty, life, dates, and morals. All the preceding helped to know who would be accepted or not. There were no subjective considerations regarding searching for all the above. For example, if somebody

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[1] The Arabic text: (اطلبوا العلم ولو في الصين).

[2] Knowledge of Men is literally meaning of *Biographical Evaluation* or *The Status of the Narrators*, (Arabic: عِلم الرجال), pronounced in the Roman Transliteration: '*Ilm Ar-Rijal*.

had forgetfulness at the end of his life, scholars narrated from him before his forgetfulness. But scholars did not tell of him after he had forgetfulness.

So, I can summarise the Beginning of Writing Down according to the following form on the next page:

The Prophetic Sunnah

During the time of the Prophet	- How the Companions preserved the Sunnah. - The prohibition of Writing Down at the beginning. - The beginning of Writing Down like as The Truthful Script.
During the time of 'Ali, son of Abi Talib	- The first appearance of Shia, Murji'ah, and so on, and their invention of Hadith(s).
During the time of 'Umar, son of Abdel-Aziz	- The Beginning of Collecting the Sunnah. - The School of Hadith (Imam Malik).
Books of Tradition (Riwayah)	For Example: - Sahih Al-Bukhari. - Sahih Muslim
Books of Tradition (Dirayah)	For Example: - Ar-Ramahurmuzi. - An-Naisapuri.

What are the components of the Tradition?

The Tradition has only one format. For example, (Hadith ul-Rahmah)[1]:

‘Abdullah, son of ‘Amr, son of Al-‘As, narrated that the Messenger of Allah ﷺ said: «*The merciful are shown mercy by Ar-Rahman*[2]*. Be merciful one on the earth, and you will be shown mercy from Who is above*[3] *the heavens.* »[4].

So, there are three main parts of the Honourable Hadith:

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[1] Hadith ul-Rahmah (Arabic: حديث الرحمة) (English: The Tradition of Mercy).

[2] Ar-Rahman (Arabic: الرحمن) (English: Almighty Allah).

[3] Who (Allah) is above the heavens: according to **the Sunni Creed** (get back to **footnote no. 2**), there are several linguistic meanings of the words (**Istawa ‘ala**) among them: to settle upon, to assume ascendancy above, and to assert authority over. However, it is known that all **the Attributes of Allah** are eternal, i.e., they have always existed and were present before He created. Thus, it cannot be said that He (rose) above the Thorne, as Allah has always been ascendant. Because the Creator may not be compared to His creation, the Prophet's companions and early scholars refused speculation as to how His actions could be interpreted, considering any such attempt unlawful. Similarly, the true nature of the Throne is known only to Allah, the Exalted.

Ref. The Qur’an (English Meanings and Notes by Saheeh International), Al-Azhar Ash-Sharif, Islamic Research Academy, General Department For Research, Writing & Translation. Surah Al-Anfal: verse no. (54), Footnote No. (378).

[4] Jami‘ At-Tirmidhi, The Book of Righteousness and Maintaining Good Relations with Relatives, Chapter: What Has Been Related About Being Merciful with People.

A. Sanad of Narration (Chain of Narration): regards to someone narrated from another and so on. It means that the Chain of Narration is a link leading to the Text of Hadith.

B. Matn of Hadith (Text of Tradition): regards to the Body of Tradition itself. The Text what the Messenger of Allah ﷺ said it.

C. Authentication of Hadith (Takhrij of Tradition) regards the name of a book that a Tradition was mentioned within it.

When we say the Book of At-Tirmidhi, it means that we ascribe it to Imam At-Tirmidhi رضي الله عنه. The Muslims do not in the time of narration. So, all books became the source of Tradition, not the Narrator. In this way, we can know the grade of Tradition.

Pay attention to the Prophetic Tradition's primary format, so please do not write, say, or share any Prophetic Tradition that goes against the primary structure, as stated above. Dar Al-Ifta'

Al-Misriyyah[1] always warns against writing, speaking, or sharing the false Hadith, especially those who share on social media. Please, make sure the grade of Tradition before you say or share it.

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[1] (Arabic: دار الإفتاء المصرية): The Egyptian Centre of Formal Islamic Opinion.

What is the meaning of Hadith Marfou‘, Mawqouf, and Maqtou‘?

In the beginning, I do explain the **Hadith Marfou'**[1]. When we refer that a Tradition is Traceable, it means that Traceable in ascending to the Prophet Muhammad ﷺ. It was so named because its high grade was ascribed to the Prophet ﷺ.

An illustrative example:

A companion of the Prophet, or someone else, said: The Messenger of Allah said such and such.

As for **Hadith Mawqouf**[2], regards to a saying or an act related to or performed by the companions. This companion did not ascribe this saying to the Prophet Muhammad ﷺ.

An illustrative example:

'Ali, son of Abi Talib رضي الله عنه said: «*Speak to the ordinary people according to their level of understanding. Do you wish that Allah and His Messenger be denied?* ».

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[1] In English, it means *Traceable Tradition*.

[2] In English, it means *Restricted Tradition*.

As for **Hadith Maqtou‘**[1], was all that has been said, done, or approved by Tabi‘i[2], and it was with incomplete **Chain of Narration**.

An illustrated example:

Al-Hasan Al-Basri saying about performing a Prayer behind a Mubtadi‘[3]: «*Do not worry! Pray behind a Mubtadi‘! He would bring a burden of sin of his Invented Heresy.* ».

Traceable Tradition	Restricted Tradition	Disconnected Tradition
It was ascended to the Prophet ﷺ.	It was ascribed to the Companions.	It was ascribed to the Followers.

It should be pointed out that telling the difference between Traceable Tradition and other sayings (Proverbs). The reason behind this is apparent: The Prophet of Allah ﷺ said:

[1] In English, it means *Disconnected Tradition*.

[2] Tabi‘i, in English, refers to a *Follower* is the generation of Muslims who followed the Companions of the Prophet Muhammad ﷺ.

[3] Mubtadi‘ (Arabic: مُبتَدِع). In English, it means an *Inventor*, a *Broacher* of a new opinion against the principles of Islamic Fiqh (Jurisprudence).

«*Whoever tells a lie about me deliberately, let him take his place in Hell.* »[1].

So, if you do not know the source of a Tradition, for citing, kindly do not say, «*It is a Prophetic Tradition.* » or «*The Messenger of Allah ﷺ said such and such.* ». The safest way is to say, «*It was said that such and such.* ». It is used to enfeeble language. The underlying Cause is that sayings did not ascend to the Prophet of Allah ﷺ exactly. For the word, Hadith (Tradition) is ONLY all that has been said, done, or approved by the Messenger of Allah Muhammad ﷺ.

Imam An-Nawawi said, «*For whoever wants to narrate a Tradition or mention, should look at a Tradition. If a Tradition is Sound or Good, say: The Prophet of Allah ﷺ said or did such and such. But if a Tradition is Weak, kindly do not use any confirmation phrase. Say: It was said such and such, or it was mentioned such and such.* ».

[1] Agreed upon by Al-Bukhari and Muslim. (Arabic: حديث متفق عليه).

How did Sanad establish? And what is its benefit?

Sanad, in simple words, is a Chain of Narration, who narrated the Traditions from the Messenger of Allah ﷺ, or from the Companions. So, the Chain is the way that reaches the Text of Tradition.

To imagine how the Chain of Narration did establish, we should imagine that a meeting of the Messenger of Allah ﷺ would be held. Then, a group of Companions attended and listened to what the Messenger of Allah ﷺ said. Subsequently, one of them told others about what the Prophet ﷺ said. Assume that a person did not see the Prophet ﷺ at all, then that person reported or narrated the Prophet's saying, then memorised by heart. The last person was Follower; it meant that a Follower was a generation that following the Companions. And so it went like this the Companions narrated the Traditions from the Messenger of Allah ﷺ. Followers told the Traditions of the Companions. And Followers of the Followers told the Traditions of the Followers. Later, at that time, Imam Al-Bukhari, Imam Muslim, and other Imams of Tradition School appeared. They collected the Traditions on high strict terms. Then, they put primary standards to accept the Tradition (Hadith) or reject it. In this way, the Traditions were writ in the books of Traditions.

Thus, we always read this sentence: (Akhrajahu Al-Bukhari) or (Akhrajahu At-Tirmidhi)[1].

What is its benefit?

Sanad is the property of this 'Ummah. No nation had this property (Sanad/ Chain of Narration), but only the Islamic Nation. Thus, all communities[2] look with envy at the Islamic Nation concerning religious affairs.

And hence, without a *Chain of Narration*, the Muslims would lose the Prophetic Sunnah. Besides, we would not distinguish between Sound Traditions and Weak Tradition and any other type of Tradition. Well, verily, the whole point of *the Study of Chain of Narration* is how to know a Tradition's Authenticity. Acceptance and rejection are based on it.

Sayings of Imams of Muslims Concerning Sanad:

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[1] (Arabic: أخرجه البخاري/ أخرجه الترمذي). It means, in English, Al-Bukhari reported a Tradition, or At-Tirmidhi reported a Tradition.

[2] All communities were in the past and are in the present.

I.

«*Firstly, you should take into consideration that Tradition is based on the Chain of Narration (Sanad). You will know the authenticity of a Tradition.* ». Al-Qadi 'Ayyad

II.

«*You must understand to Chain of Narration is front and centre of the Study of Tradition Terminology by which to know the authenticity of a Tradition.* ». Son of Al-Athir[1]

III.

«*The Chain of Narration like a weapon in the hand of Muslims. If the Muslims do not have it, they will not fight rightly against the heretics*. ». Sufyan Ath-Thawri[2]

IV.

[1] Abu Al-Hasan 'Ali, son of Muhammad, son of Muhammad Ash-Shaibani (555 AH: 630 AH). He was an Arab or Kurdish historian and biographer who wrote in Arabic. At the age of twenty-one he settled with his father in Mousl to continue his studies, where he devoted himself to the study of History and Islamic Tradition.

[2] Al-Khatib Al-Baghdadi reported it.

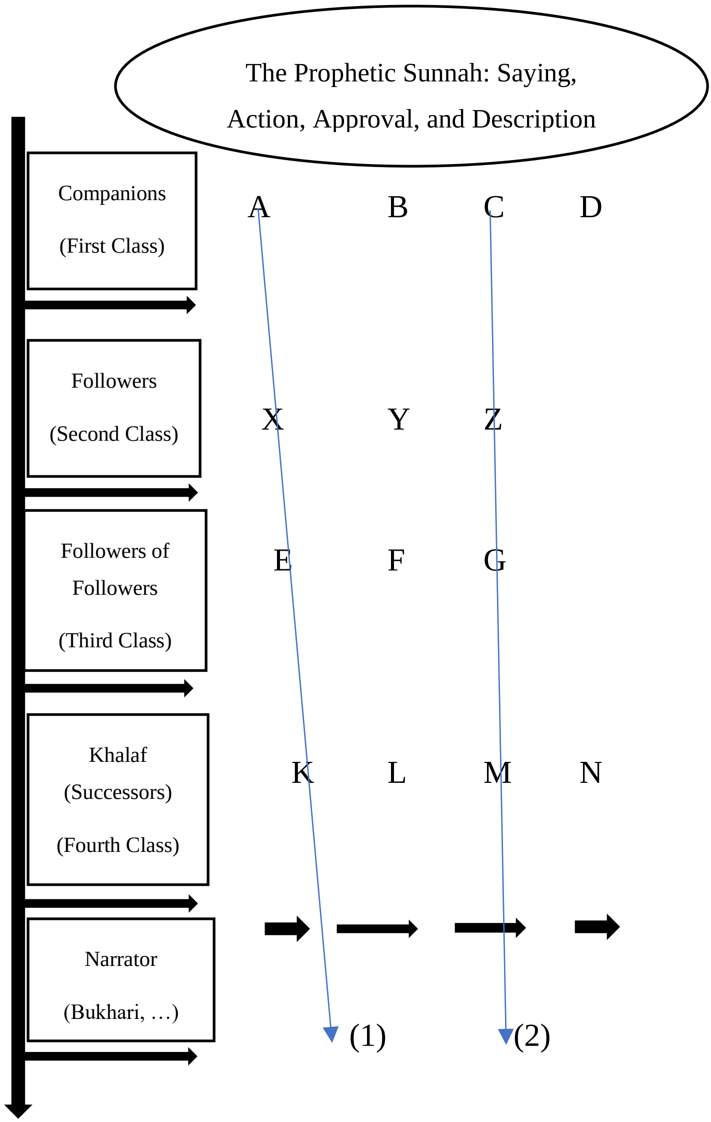
«*The authenticity of a Chain of Narration shows us if a Tradition is Sound or not.* ». Shu‘bah, son of Al-Hajjaj[1]

V.

«*The Chain of Narrators is a primary pillar of the religion. Thus, without the Chain of Narration, anyone would say whatever he wants.* ». ‘Abdullah, son of Al-Mubarak

[1] Shu'bah, son of Al-Hajjaj, son of Al-Ward, Abu Bistam Al-'Ataki (85 AH: 160 AH). He was an early Muslim who was known for both his knowledge of Poetry and of Tradition.

Chain of Narration and Classes



In the preceding page, we find that a saying the Prophet Muhammad ﷺ said it. We can re-imagine that one of the Companions or more attended while the Prophet was saying a Tradition. So, in the preceding figure, (A, B, C, & D) are the Companions. For example, Abu Hurairah ﷺ and 'Umar, son of Al-Khattab ﷺ were from one generation. In other words, they were at the same time. According to *the Study of Tradition Terminology,* this generation was called *At-Tabaqah*[1]. Then, a *Class of the Followers* (Z, Y, & Z), and the next generation was a *Class of Followers of Followers* (E, F, & G), and so on.

Thus, the meaning of *Classes of the Chain of Narration* is the phases of it. In other words, every Narrator already represented his *Class of Classes of the Chain*. For example, we said: **Malik** narrated from **Nafi‘**, and then he narrated from **Son of 'Umar**. Malik represented his Class, Nafi‘ represented his Class, and Son of 'Umar represented his Class.

[1] At-Tabaqah (Arabic: الطبقة), (English: *Class*).

The Authenticity of a Tradition

(The First Condition: The Traditional Sequence)

The Traditional Sequence means that the Transmission of Traditions was taken place without disconnect. In other words, one of the Companions (First Class) narrated a Tradition from the Messenger of Allah ﷺ. Then, he transferred it to one of the Followers (Second Class). As such, he transferred it to one of the Followers of the Followers (Third Class), and so on. Thus, it was not allowed that a Companion to transfer a Tradition to a Follower of the Followers immediately. The absence of a Follower means a time gap between them. It means that a Tradition is rejected.

Thus, there are two ways to receive the Tradition:

I. (A – X – E – K)

II. (C – Z – G – M)

The Hadith's Varieties based on the Way that It Get to Us

Firstly

The Continuously Re-Current Tradition[1]

It is an undoubted Tradition; it is handed down by many different Chains of Narration, which has always been accepted as authentic and genuine. No doubt ever having raised against it. Islamic thoughts are based on Continuously Re-current Tradition, according to the Sunni Madhab.

One of the most famous of it:

The Messenger of Allah ﷺ said: «*Whoever tells a lie about me deliberately, let him take his place in Hell*. »[2].

«*There was nearly two-hundred from the Companions narrated this Tradition*. ». Imam An-Nawawi.

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[1] The Continuously Re-Current Tradition: (Arabic: الحديث المتواتر), pronounced in the Roman Transliteration:

Al-Hadith ul-Mutawatir.

[2] Agreed upon by Al-Bukhari and Muslim. (Arabic: حديث متفق عليه).

Secondly

The Solitary Tradition[1]

It is a Tradition narrated by one person or more and did not reach the level of The Continuously Re-Current Tradition. It was divided into Accepted and Rejected. On the Chain of Narration (Sanad) hand, it was split into:

I. Sound Tradition

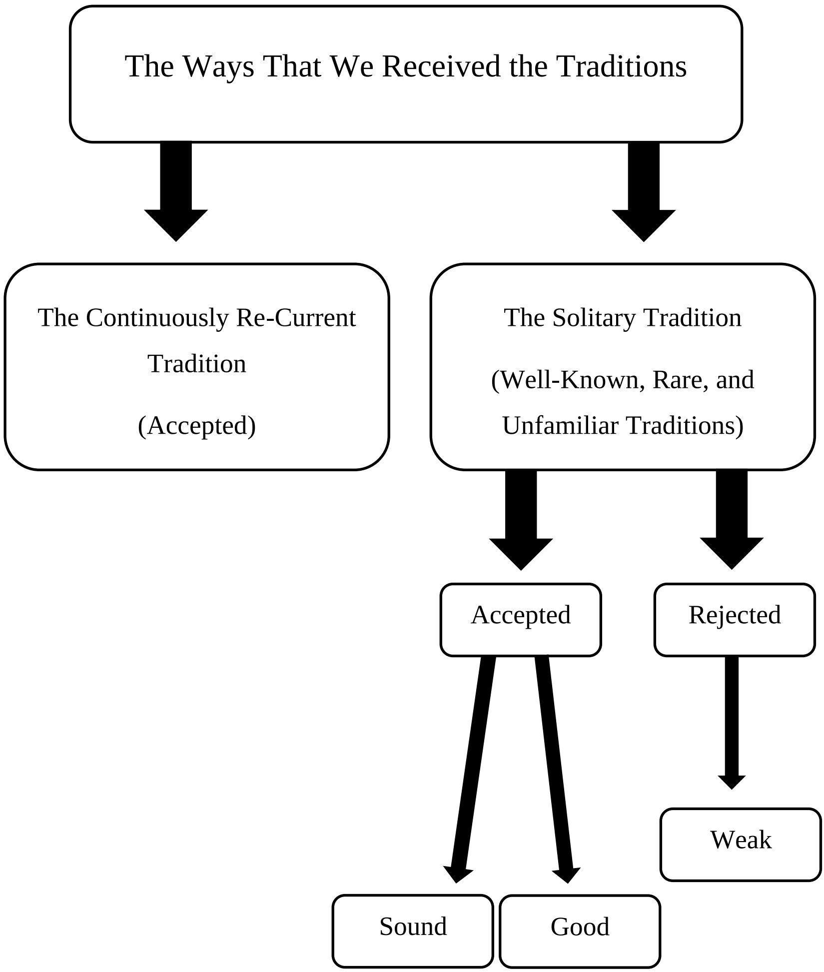
II. Good Tradition

III. Weak Tradition

So, I can summarise Acceptance and Rejection according to the following form on the next page:

[1] The Solitary Tradition: (Arabic: الحديث الآحاد), pronounced in the Roman Transliteration:

Al-Hadith ul-Aahad.


The Ways That We Received the Traditions
The Continuously Re-Current Tradition
(Accepted)
The Solitary Tradition
(Well-Known, Rare, and Unfamiliar Traditions)
Accepted
Rejected
Weak
Sound
Good

In the preceding page, it will be apparent that we still need to put standards for knowing the Sound Tradition. So, Imams of the School of the Tradition explained it according to the following form on the next page.

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The Main Hadith's Sections According to the Authenticity and Weakness

Imams of the School of Tradition divided the Tradition into Sound Tradition, Good Tradition, and Weak Tradition. As I said before, the Sound Tradition is one whose Chain of Narration was carried back without interruption to a Companion by a Chain of Narration, each of whom was trustworthy.

Conditions of the Authenticity of Tradition				
Connected Chain Transmission of Tradition[1]	Narrators of Good Reputation[2]	Verification of Narrators[3]	Regularity[4]	None of Cause[5]

[1] (Arabic: اتصال السند), pronounced in the Roman Transliteration: *Itisal ul-Sanad*.

[2] (Arabic: عدالة الرواة), pronounced in the Roman Transliteration: *'Adalit Ar-Ruwah*.

[3] (Arabic: ضبط الرواة), pronounced in the Roman Transliteration: *Dabt ul-Ruwah*.

[4] (Arabic: عدم الشذوذ), pronounced in the Roman Transliteration: *'Adam Ash-Shuzuz*.

[5] (Arabic: عدم العلة), pronounced in the Roman Transliteration: *'Adam Al-'Illah*.

Some conditions concern the Chain of Narrators. Others discuss the Text of Tradition.

I. The Chain of Narrators was carried back without interruption to a Companion by a Chain of Narrators, each of whom was trustworthy.

In this aspect, Imam Al-Bukhari ﷺ put conditions on high strict for accepting the Tradition. One of these conditions was required a Follower to meet a Companion, and so on. He did not say that a Follower and a Companion at the same time. But Imam Muslim said that; he did abandon the meeting between a Follower and a Companion.

II. Narrators of Good Reputation: it means that all Narrators must have been good reputation, pious, and generosity.

We should know that the First Class (the Companions) had a good reputation, pious, and generosity. Let's recite the Qur'anic verse: ﴿*And the first forerunners [in the faith] among*

the Muhajireen[1] *and the Ansar*[2] *and those who followed them with good conduct – Allah is pleased with them, and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.* ﴾[3]. [Surah At-Tawbah: 100].

Abu Sa‘id narrated an altercation between Khalid, son of Al-Walid, and ‘Abdul-Rahman, son of ‘Auf, and Khalid reviled him. Thereupon Allah's Messenger ﷺ said: «*None should revile my Companions. For if one amongst you were to spend as much gold as Uhud, it would not amount to as much as one Mudd of one of them or half of it.* »[4].

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[1] Those who emarganted from Makkah and settled in Madinah for the cause of Islam.

[2] The inhabitants of Madinah who had accepted Islam and assisted the Prophet ﷺ and other emigrants upon their arrival there.

[3] The Qur’an (English Meanings and Notes by Saheeh International), Al-Azhar Ash-Sharif, Islamic Research Academy, General Department For Research, Writing & Translation.

[4] Sahih Muslim, The Book of the Merits of the Companions, Chapter: The Prohibition of Reviling the Companions.

Pay attention:

- Biographical Evaluation[1] regarded the Followers and the Followers of the Followers. On the Companions hand, Biographical Evaluation did not consider them because of Almighty Allah ﷻ honoured them in the Glorious Qur'an and the Messenger of Allah ﷺ dignified them in the Prophetic Sunnah.

- Any affliction at the time of the Companions was done, we must not dwell upon it at all.

III. Verification of Narrators: it means that the Narrators could know by heart and recall the Text of Traditions quickly.

IV. Regularity: it means that the Chain of Narration was free of Irregularity. In other words, we do understand it as Imam Ash-Shafi'i said:

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[1] (Arabic: علم الرجال), pronounced in the Roman Transliteration:

'Ilm Ar-Rijal.

Literally, in English, meaning *Knowing of Men*. In general, it is known as *The Knowledge of Narrators of Tradition*.

«*Irregularity means that a Narrator does narrate on the contrary with the people*. ». Irregularity maybe through the Text of Tradition, and perhaps through the Chain of Narration.

An illustrated example of **Irregularity in the Text of Tradition and the Chain of Narration**:

Abu Hurairah ﵁ narrated that the Messenger of Allah ﷺ said: «*If a mouse falls into ghee which is solid-state, throw the mouse and what is surrounding it away; but if it is in a liquid-state do not go near it*. »[1].

In respect of Irregularity in the Chain of Narration, we find Mu‘ammar, son of Rashed, went against others of Narrators. He narrated it from Az-Zahri, and then he narrated it from Sa‘id, and then he narrated it from Abi Hurairah. On the contrary, other Narrators narrated it from Az-Zahri. Then he narrated it from ‘Ubaidillah, and then he narrated it from Son of ‘Abbas, and then he narrated it from Maimunah.

[1] Abu Daoud, An-Nassa’i, and others reported it.

In respect of Irregularity in the Text of Tradition, Mu‘ammar, son of Rashed, mentioned (solid-state) and (liquid-state) other than other Narrators who said: «*Remove it and throw away what is around it.* ».

V. None of the Cause: The Cause is a cryptic reason to question the Tradition, even though maybe it will be right on the face of it. Perhaps the Cause did not require a question of the Authenticity of Tradition.

An illustrated example of **the Cause**:

It may be that another Narrator would replace a real Narrator. Or it may be that another Text would replace an actual Text of Tradition. An Imam likes Imam Al-Bukhari can distinguish between them. According to Imam Al-Bukhari and Imam Muslim conditions, if these conditions are met, the Tradition will be a Sound Tradition.

Thus, when it is said **Ash-Shaiykhan**[1], it is intended to Al-Bukhari ﵁ and Muslim ﵁.

[1] A term of *the Study of Tradition Terminology*.

Imams of the School of Tradition referred to as Narrators were a lower class concerning Verification of Narrators. In other words, these Narrators transferred terms of the Tradition without accurately. But all conditions of the Tradition's Acceptance were available. Thus, Imams of the School of Tradition called it *Good Tradition*[1]. So, Imam Son of As-Salah[2] said: «*There is a group from Imams of the School of Tradition that made the Good Tradition fall under the Sound Tradition.* ». The primary reason behind that, there was no difference between the Sound Tradition and the Good Tradition, since all Imams of Jurisprudence and Tradition were unanimous in that.

Pay attention that if we have received a Tradition from two ways and the Chain of Narrators was more robust than the first, the Tradition grade moves from the Weak Tradition into the Good Tradition. Thus, it is called Hasan Li-Ghairihi[3]. It means

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[1] (Arabic: الحديث الحَسَن), pronounced in the Roman Transliteration:

Al-Hadith ul-Hasan.

[2] Abu 'Amr 'Uthman, son of 'Abdul-Rahman Salah Ad-Din Al-Kurdi Al-Shahrazuri (577 AH: 643 AH).

[3] (Arabic: حديث حَسَن لغيره), translated into English:

that the first way, which we have received it, did not be Good Tradition. But, in a second way, it became a Good Tradition. According to the first way, if the Tradition was a Good Tradition, it is called Hasan Li-Zatihi[1].

Regarding the Weak Tradition, it was a Tradition that did not meet the conditions I have already mentioned above.

At this point, the usefulness of the Study of Biographical Evaluation demonstrates to us whereby the Imams of Tradition could know the Personal Status of the Narrators.

Good Tradition due to external factors.

[1] (Arabic: حديث حَسَن لذاته), translated into English:

Good Tradition in and of itself.

When do we say that a Tradition is Weak?

In simple words, in the case that one condition is lost from the foregoing requirements, which I mentioned above. A Tradition should be rejected if:

I. A Chain of Narration is not free of Irregularity.

II. The verification of the Narrators is not free.

Thus, if we want to limit the Weakness classes, we find there are forty-one types. On the other hand, it will reach four hundred types in detail.

Moreover, we can take the Weak Tradition if it has the following conditions:

I. It concerns to the side of the virtues.

II. Its Weakness does not sound too Weak.

III. It must fall under the principle of Islamic Jurisprudence.

IV. It should be held in reserve.

So, we should not say, «*The Messenger of Allah said such and such.* », but we should say, «*It was narrated, or it was transmitted from someone such and such.* ».

Pay attention that a Weak Tradition does not be held regarding the side of tents of faith.

Indeed, we must distinguish between a Weak Tradition and an Invented Tradition; there is a significant difference between them. A Weak Tradition maybe reaches the Messenger of Allah ﷺ. On the contrary, an Invented Tradition cannot belong to the Messenger of Allah ﷺ.

The Difference between a Weak Tradition and an Invented Tradition	
A Weak Tradition	An Invented Tradition
It is a Tradition that does not meet all the Sound and Good Traditions.	It is a Tradition that provides to be false. Besides, we must not narrate it in any way.

Thus, the reasons that led to establishing the Invented Tradition:

I. Politically motivated incidents began in 41 AH, where Islamic sects and movements have arisen, such as Khawarij and Shia.

II. Other Motives: it divided into two types:

- Ignorance: it depended on those who invented some of the Traditions for showing the favour of some Qur'anic Surahs.
- The Weakness of Faith: it referred to Heretics. It was said that they had invented nearly fourteen thousand Traditions.

In this respect, one of the best-known books you can get back the book entitled *Alla'li' Almasnoua'ah Fi Al-Ahadith Almoudhoua'ah*[1], by Imam Jalal ul-Din As-Suyuti.

[1] Arabic: اللآلىء المصنوعة في الأحاديث الموضوعة

What is the Realistic View of the Weak Hadith?

Let me simply summarise the realistic view of the Weak Tradition (Hadith) below:

Firstly:

Not every Weak Tradition is under the Rejected Tradition or Denied Tradition. Because there is a possibility that it is a correct Tradition. Further, not every Sound Tradition, we should take it into account. Because there is a possibility that another Sound Tradition cancelled[1] the first Tradition. The ordinary people cannot do this, but only the Grand Imams and specialists.

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[1] *Cancellation* or *Abrogation*, in Arabic: نَسْخ, pronounced in the Roman Transliteration:

Naskh.

Naskh is a theory developed to resolve contradictory rulings of Islamic revelation by superseding or cancelling the earlier revelation. In the widely recognized and "classic" form of Naskh, an Islamic regulation/ruling (Hukm) is abrogated in favour of another, but the text the Hukm is based on is not eliminated.

Ref. https://en.wikipedia.org/wiki/Naskh_(tafsir)

Secondly:

The Weak Tradition cannot be used as a basis of Islamic opinion. In other words, we should not provide it as the Law of Islamic Jurisprudence. On the contrary, we can use it on the side of virtues.

An illustrated example of **the Weak Tradition**:

«*If anyone preserves for my 'Ummah*[1] *forty Traditions concerning their religion, Allah will raise him in the next world in the company of Fuqaha'*[2] *and 'Ulama'*[3]. ». In another version, «*Allah will raise him as a Faqih.* ». In the version of Abu Al-Darda', he narrated: «*And I shall be an intercessor and witness for him on the Day of Resurrection.* ».

The Keepers of Tradition agreed that it was a Weak Tradition, even though we received it in many ways.

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[1] Nation.

[2] Fuqaha': it is plural of Faqih. In English refers to *Jurisprudent*.

[3] Get back to Footnote No. 4.

Sayings Some of Grand Imams Concerning the Weak Tradition:

I.

« 'Ulama' and Keeper of Tradition said: it deems the Weak Tradition recommendable to use it on the side of virtues. We can also use it on the carrot and the stick approach unless it an Invented Tradition. It is not permitted regarding the Law of Islamic Jurisprudence, such as Lawful, Unlawful, Selling, Marriage, and Divorce. We can only use the Sound Tradition and the Good Tradition concerning the Law of Islamic Jurisprudence. ». Imam An-Nawawi.

II.

«*The primary purpose of the Weak Tradition recommendable to use it on the side of virtues is for getting the reward. And we aspire that our Lord will bestow us in His mercy and His bounty. Tradition specialists made it easy on the side of virtues and the carrots and the stick approach. Thus, the Weak Tradition became authoritative on this side. We also should not*

deny taking the Weak Tradition on this side. Do not split hairs[1]*. If you do not like to take the Weak Tradition on the side of virtues, you can do this. I kindly inform you that your opinion is weak.* ». ‘Ali Gum‘ah[2].

In sum, a Muslim must look into what was ascended to the Messenger of Allah ﷺ. I kindly remind you of the Tradition I mentioned it before:

«*Whoever tells a lie about me deliberately, let him take his place in Hell.* »[3].

We must not have verbal negligence about the Traditions of the Prophet Muhammad ﷺ. There must be a Chain of Narration, Source of Narrator, and Grade of Tradition if it is Sound or Good Tradition. But if a Tradition is Invented or

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[1] Do not split hairs: an English proverb refers to do not waste time over unnecessary details said to a person who likes to argue over. It is equal to an Egyptian common proverb, which is pronounced:

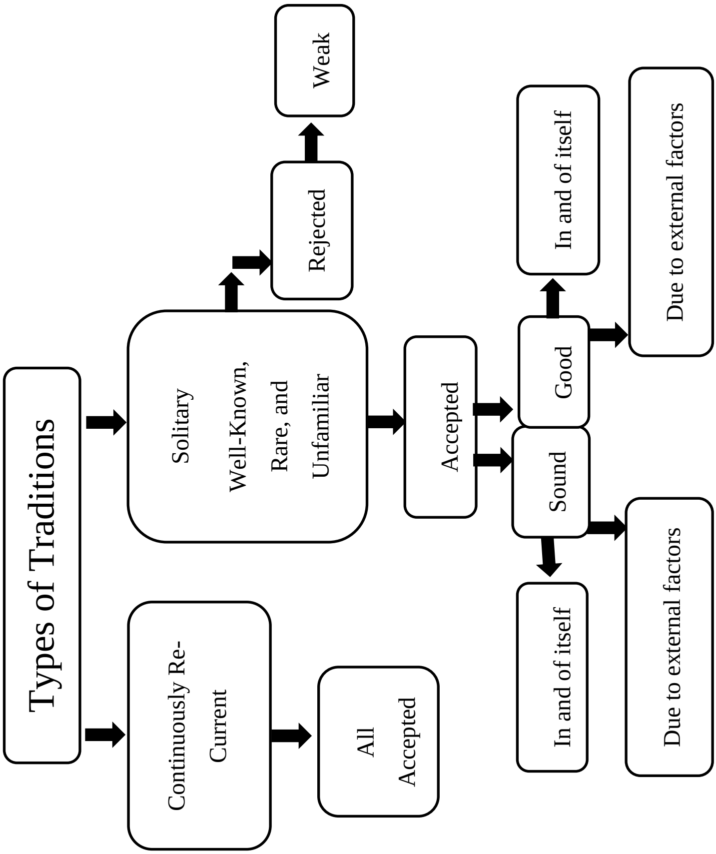
Matibʔaaʃ hambali (Arabic: ماتبقاش حنبلي).

[2] ‘Ali Gum‘ah is an Egyptian Islamic Imam and Jurist (Grand Mufti of Egypt 2003: 2013). He specialises in Islamic Legal Theory. He follows the Sunni Madhab, for precisely the Shafi‘i School of Islamic Fiqh, the Ash‘ari School of Tenets of Faith, and the Shazliyah School of Sufism.

[3] Agreed upon by Al-Bukhari and Muslim. (Arabic: حديث متفق عليه).

Denied, computer programmes of Authenticity or websites provide that efficiently.

So, I can summarise the Types of the Tradition according to the following form on the next page:


Types of Traditions
Continuously Re-Current
All Accepted
Solitary
Well-Known, Rare, and Unfamiliar
Rejected
Weak
Accepted
Good
Sound
In and of itself
Due to external factors
In and of itself
Due to external factors

The Right Way to Confirm the Grade of the Hadith and Authentication

There are many sites and Tradition's Encyclopaedias: some good, some not so good. The ordinary people cannot separate the wheat from the chaff. Many sites are full of the Radical Islamic Groups' thoughts, which never represent the realistic view of the Study of Tradition Terminology at all.

I kindly inform you that there is a difference between a Programme of the Tradition Authentication and a Prepared Fatwah[1] for the Tradition Authentication.

The Programme of the Tradition Authentication is an empty mould, which is poured by the books of Traditions and its Chains of Narrations. You may write or put additional books. If you want to search for any Tradition, just write any words of a Tradition you wish to. So, what's a pity! Many of the Radical Islamic Groups misuse these sites; their thoughts depend on a false way of thinking about the Qur'an and the Prophetic

[1] (Arabic: فتوى). It is a Formal Legal Opinion, pronounced by a *Mufti* or *Qadi*.

Mufti (Arabic: مُفتِي): is an Islamic Jurist qualified to deliver a *Formal Legal Opinion*. In English, it is translated into *The Deliverer of Formal Legal Opinion*, or *The Expounder of Islamic Law*.

Sunnah. These thoughts are against the Thought of Al-Azhar Ash-Sharif[1].

The Prepared Fatwah(s), which appears when you search on Google site, is full of terrible fallacies committed against Islam. It is a vivid approach to present a false Reintroducing of Islamic Discourse. Thus, I recommend you take your Fatwah from like these sites at all, but only Dar Al-'Iftaa' Al-Misrriyyah[2].

I also have preferred to present an essential website, which Dr 'Ali Gum'ah had mentioned on his television programme[3]. He has more vast Knowledge than me. This website is called

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[1] Get back the Footnote No. 2.

[2] The Egyptian Centre of Formal Islamic Opinion.

Arabic site:

https://www.dar-alifta.org/ar/Default.aspx?sec=fatwa&1&Home=1

English site:

https://www.dar-alifta.org/Foreign/default.aspx?LangID=2&Home=1

[3] Its title: *Allah is the Knower*, (Arabic: والله أعلم), pronounced in the Roman Transliteration:

Wa Allahu A'llam.

Ihsan[1]. It has a Traditional Encyclopaedia is called **Thesaurus Islamic Foundation**[2]. You also can download it[3]. The Encyclopaedia has all Al-Kutub As-Sittah[4], and it is enough for any Muslim.

How to do Electronic Search about the Authenticity of the Tradition:

I. Open the **Encyclopaedia**[5] from your PC or your mobile phone.

II. Write one word or more from a text you want to search for it in place of **Search**.

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[1] https://www.ihsanetwork.org/

[2] https://www.ihsanetwork.org/hadith_noedge.aspx

[3] Encyclopaedia of the Honourable Tradition: https://waqfeya.com/book.php?bid=11746

[4] (Arabic: الكُتُبُ السِّتَّة), translated into English *The Six Books*. These books contain all the Traditions.

[5] Ge back the Footnote No. 87.

III. The contents of the **Search** will show immediately. All books of Tradition will show in detail as well as the name of the Narrator.

IV. Unless the contents show, it means that what I search for it is Denied or Invented Tradition.

An illustrated example of **Search**:

Text: «*Ar-Rahman shows the merciful people mercy*. ».

How do I know if this Text is from the Prophetic Tradition or not?

Answer:

I. Open the **Encyclopaedia** from your PC or your mobile phone.

II. Write: «**The merciful are**. ».

III. The contents of the Search will show that it is an Honourable Tradition and its Text: «*The merciful are shown mercy by Ar-Rahman. Be merciful one on the earth, and you will be shown mercy from Who/ the*

angels is/ are above the heavens. »[1]. This Tradition was stated in Sunan Abi Daoud, Sunan At-Tirmidhi, Musnad Ahmad, and Musnad Al-Humaidi. You also click on each book; more details will be shown.

[1] Arabic version of Tradition:

(الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الأَرْضِ يَرْحَمْكُمْ أَهْلُ السَّمَاءِ).

A Brief of the Biography

of Imam Al-Bukhari رضي الله عنه

Al-Bukhari, Muhammad, son of Ismael (194: 256 AH), was a Persian born in Bukhara (The Republic of Uzbekistan). His father passed away when he was a little boy. During his childhood, he lost his eyesight. Once upon a day, his mother dreamed that the Messenger of Allah Ibrahim ﷺ said: «*O, lady! Allah will return your son's eyesight because of your supplications or your weeping*. »[1].

He also was a prodigy and talented for learning the Qur'an by heart when he was young when he was ten years old. Besides, Al-Bukhari travelled to Egypt, the Levant, and Kufah to learn Islamic studies.

«*He organised study-related migration to many countries for learning the Study of Tradition*. »[2]. Imam Al-Khatib.

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[1] Get back the book entitled:

History of Baghdad.

[2] Get back the book entitled:

Chronological Order of Biographical Names. The Arabic version is:

سِيَر أعلام النبلاء

Thus, no wonder when Al-Bukhari said before his death: «*I had writ*[1] *down the Traditions from one thousand the Keepers of Traditions or more. Then, I narrated from each one nearly ten thousand or more. All the Traditions, which I narrated, have Chains of Narration.* »[2].

Among the most famous narration, Imams of the Tradition School wondered how he did keep the Qur'an and the Sunnah by heart when he was in Baghdad. They summoned him to experience his keeping by heart. Then they mixed between Chains of Narration. In other words, they made many Traditions' Chain of Narration replace another one. But he denied what they did say, then said: «*I do not know your Traditions at all*. ». he meant that those Traditions were false.

Afterwards, Al-Bukhari began to re-correct all Traditions that they had said in front of him. He said: «*This Chain of*

[1] Past participle of Write.

[2] Get back Get back the books entitled:

History of Baghdad

Classes of the Shafi'is School

Narration relates to that Tradition. ». He said that with all of the Tradition, which they had mentioned them[1].

«*It was said that if Al-Bukhari looked at a book, he could keep it by heart. Many narrations told us that*. »[2].

Son of Kathir[3]

He was a pious man and righteous. An indication of this that he said: «*I seek to pass away without denigration*. »[4]. Besides, he never said that someone was a liar or someone invented a Tradition at all. But he used other formats like «Someone was denied a Tradition. ».

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[1] Get back Get back the books entitled:

History of Baghdad

Classes of the Shafi'is School

[2] Get back the book entitled:

The Beginning and The End

[3] Arabic: ابن كثير

[4] Get back Get back the books entitled:

History of Baghdad

Many Imams and Sheikhs still pay tribute to him and his book entitled (Sahih Al-Bukhari), such as Adh-Dhahabi, Son of Kathir, and Son of Hajar and others. So, among the most famous books explained his Sahih: Fath Al-Bari[1].

Some of the Sayings of the Tradition's Imams About Him:

I.

«*Muhammad, son of Ismael (Al-Bukhari), had the vast Knowledge in his time. He also was the keeper of the Traditions by heart.* »[2]—Son of Khuzaiyymah.

II.

«*He was Imam of the Tradition's School, in his time, and he was an excellent role model. He also was a pious, righteous, brave, and decent man. His life was full of asceticism and his blind desire for the afterlife*. »[3]—Son of Kathir.

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[1] *Fath Al-Bari Fi Sharh Sahih Al-Bukhari*, by Son of Hajar Al-'Asqalani.

[2] Get back the book entitled: *Chronological Order of Biographical Names*.

[3] Get back the book entitled: *The Beginning and The End*

III.

«*I did not see anyone who had the vast knowledge of the Tradition's Study and History in Iraq and Khurasan, but only Muhammad, son of Ismael Al-Bukhari.* »[1]. At-Tirmidhi.

How did Al-Bukhari author his book (Sahih Al-Bukhari)?

He said: «*While I was staying at the house of Isaac, son of Rahwayh, he said to me: Would you collect the Prophetic Traditions, please? Al-Bukhari said: His words made a strong impression on me. So, I did start to collect the Prophetic Traditions in the book of mine called* ***Al-Bukhari's Abridged Collection of Authentic Traditions with Connected Chains***. ».

That was after he spent sixteen years old to finish his book. He collected six hundred thousand Traditions on high stick terms. He said about himself: «*He had writ and narrated from one thousand Sheikhs or more, and he narrated from each one*

[1] Get back the book entitled:
Sharh 'Ilal At-Tirmidhi (Interpretation of At-Tirmidhi's Causes).

ten thousand Traditions or more. All of them had their Chains of Narration. »[1].

There is no doubt that Sahih Al-Bukhari has high status for Muslims. He collected many Traditions that reached seven thousand and two hundred seventy-seven Traditions. In respect of the repetition Traditions, there are four thousand Traditions. The people of the vast Knowledge said that he had writ the Traditions' interpretations between the Prophet's tomb and his pulpit, seeking the Prophet's benediction.

Muhammad, son of Hatem, had narrated that he heard An-Najm, son of Al-Fudail said: «*I dreamt that the Prophet ﷺ was walking, and Muhammad, son of Ismael, walked behind him. Whenever the Prophet ﷺ rose his feet, Muhammad, son of Ismael, did exactly like him*. »[2].

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[1] Get back the book entitled:

Classes of the Hanbalis School

[2] Get back the book entitled:

History of Baghdad

Al-Bukhari spent his life study-related migration. So, he said: «*I made my book, Sahih Al-Bukhari, as an intercessor between my Lord and me*. ».

Lo! Verily, the Islamic ‘Ummah did not wait until Al-Bukhari collected the Sound Traditions, but Muslims kept these Traditions by heart and wrote them. Writing Down of the Traditions and their Narrations continued after Al-Bukhari’s time.

Many people do not know that each Tradition in Sahih Al-Bukhari is already in the rest of the Traditions’ Books. Find a Tradition in Sahih Al-Bukhari. You will find it in Sahih Muslim, Sunan At-Tirmidhi, Sunan Abu Daoud, Sunan Son of Majah, Sunan An-Nasa’i, and Musnad Ahmad, son of Hanbal. So, deniers of the Prophetic Sunnah are ignorant of it. Besides, they do not know that all Sahih Al-Bukhari’s Traditions are in all the Traditions’ Books.

After his study-related migration, he returned to his homeland, Bukhara. The people of Bukhara received him with a great welcome, and then they scattered on him many Dirhams. Someday, a disagreement occurred between Al-Bukhari and

Khalid, son of Ahmad Az-Zuhli, the Prince of Bukhara. The Prince of Bukhara asked him to hold a private lesson for teaching the Prince's children. But Imam Al-Bukhari refused to do that and said: «*I do not limit my lessons for certain people*. ». Then, he said to a messenger of the Prince: «*I cannot make the Knowledge to eat humble pie. And I do not deliver it to other's doors. You can send your children to attend in the Masjid or my house for listening to my lessons.* »[1]. The Prince of Bukhara exiled him to Samarqand, where he died in 256 AH when he was sixty-two years old[2]. When Muslims went to bury him, they smelled suitable for several days. In respect of none Sunni Madhab, they went to his tomb and repented for their thoughts[3].

It was narrated that one of his friends had said, «*I dreamt that the Prophet of Allah ﷺ and I saluted him. The Prophet ﷺ gave me back salutation. I said: What a reason to stop here,*

[1] Get back the book entitled:

History of Baghdad.

[2] Get back the book entitled:

Chronological Order of Biographical Names.

[3] Get back the book entitled:

Classes of the Shafi'is School

Prophet of Allah ﷺ? The Prophet ﷺ replied: I wait, Muhammad, son of Ismael Al-Bukhari. After a few days, I knew that he passed away. »[1]

O, my Lord! Send your mercy on Imam Al-Bukhari. May Allah accept it in his good deeds. O, Allah! Bestow us the love of your Prophet ﷺ and grant us to accompany him and Al-Bukhari at the highest part of Paradise, Al-Firdaus. O, Allah! Send Your peace and blessings on the final Prophet, his Family, his Companions, and those who follow him. Amen!

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[1] It was narrated by Muhammad, son of Muhammad, son of Mekki, and then he narrated it from ‘Abdul-Wahed, son of Adam At-Tawawisi.

Epilogue

I do praise to Allah, who granted success to me when I did finish authoring the book of mine. The people of Knowledge and Islamic Jurisprudence agreed that a sign of acceptance is the completeness of any work. So, I seek the Lord accepts this book; I did author it for pleasing the heart of the Messenger of Allah Muhammad ﷺ. I am also sure that Allah always satisfies all works if these works were done for pleasing the heart of His Messenger ﷺ.

I tried to simplify the Terms of the Study of the Tradition Terminology in simple words. Many Sheikhs speak to an especial class of people, but the vast majority do not understand these Terms. This book shows how to distinguish between the Sound Tradition and the False Tradition. It also shows how to differentiate between what we can do on the side of virtues and what we can do on the side of Islamic Law.

Moreover, it advocates for the consideration of Imam Al-Bukhari through the narration of the biography of Al-Bukhari in simple words. All because of many ferocious attacks on our Islamic heritage. Modernity Thoughts and radical groups still misunderstand and impugn the Sunnah of the Prophet Muhammad ﷺ and the Glorious Qur'an. Besides, they offend the

companions of the Prophet ﷺ. But all of them do not understand the Qur'anic verse meaning carefully. Recite it: ﴿*Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them – there is not within their breasts except pride, [the extent of] which they cannot reach. So, seek refuge in Allah. Indeed, it is He Who is the Hearing, the Seeing*﴾[1] [Surah Ghafir: 56].

O, my Lord! I did author this book for the sake of You. I seek Your acceptance. Set right for me my intention and religion. O, my Lord! I ask Your love and the love of those who love You, and for the action that will cause me to attain Your passion. And the last of my supplication is, «Praise be to Allah, Lord of the worlds. ».

[1] The Qur'an (English Meanings and Notes by Saheeh International), Al-Azhar Ash-Sharif, Islamic Research Academy, General Department For Research, Writing & Translation

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